Two

SERMONS PREACHED

BY

Mr. William Guthry,

MINISTER of the

GOSPEL,

AT

FINNICK,

The 17 *day of* August

In the Year 1662.

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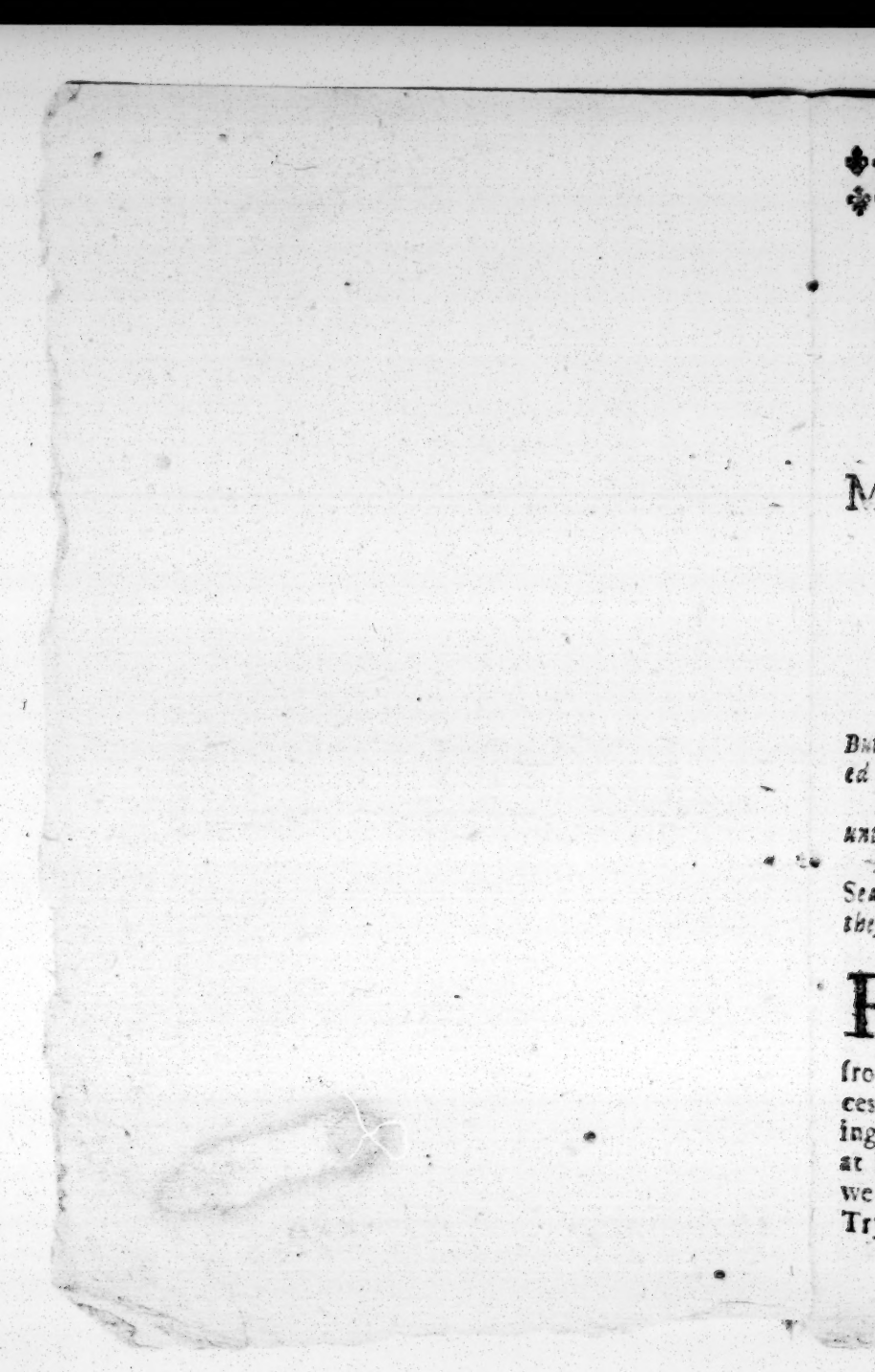

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Matthew 14. *v* 24, 25, 26.

But the Ship was now in the midst of the Sea, toss=ed with waves: for the wind was contrary.

And in the fourth watch of the night, Jesus went unto them, walking on the Sea.

And when the Disciples saw him walking on the Sea, they were troubled, saying, It is a Spirit; and they cried out for fear.

HAving spoke before from these Words, we come now to a fourth Doctrine; which is, That altho Christ seem to be far distant from his People under their Tryals, yet he notices them in a particular way. He saw them toyling and rowing, as *Mark* hath it, and yet he was at Prayer all the time. For clearing of this Point we shall first shew, what way Christ notices the Tryals of his People: and why he doth so. Secondly,

condly what his noticing of his People in their Tryals, doth say to them. And thirdly what are the Tryals wherein Christ doth most notice his People.

For the first, he notices the Tryals of his People, in that he hath foreordained them in his Eternal Council: Nothing ever befell his People, but what was decreed from everlasting. And in time he so orders them that they fall out for the suitable exercise of his People, according to their several Cases: And keeps his Eye on them therein. 2. He hath not only a permissive, but an active Hand in setting all the Instruments of their Tryals on Foot, whether they be Devils, or Men, or Winds, or Storms. He sifted the house of Israel as Corn is sifted in a Sieve, yet so as not one grain is lost. 3. By his Providence he trysts a convenient Season for the Tryal, and sometimes (as he did to *Peter*) gives them warning of it before the Tryal come. *This night*, says he, *before the Cock crow, thou shalt deny me thrice.* And by his providence he sets bounds to the Tryal, that it shall come such and such a length and no further: as in the Text, he lets the Disciples toyl on till the fourth Watch of the night. 4. He notices the Tryals of his People, as he makes Intercession to his Father for them. Here he is at Prayer when they are toyling and rowing in the night time at Sea. 5. He so notices the Tryals of his People, as thereby he carries on his own Purposes and noble Designs, and makes all their Tryals subservient thereto.

If it be asked, Why doth he so notice the Tryals of his People? I Answer, first, because he is highly concerned in them, they stand in a near Relation to him, they are all the Fruit of the travail

vall of his Soul, he is engaged to the Father for them,&they&all that shall befall them,is commitred to him, who is to be answerable for them all, from the least to the greatest .2 Because there are few or none but he that takes notice of their Tryals, for they can do little for themselves, and others despise them.

For the Second, his noticing his People in their Tryals, says, they are not under them by Chance or fortune, but by his Appointment, and with deliberation. 2. That they are not alone in their Tryals, altho sometimes they perceive him not, yet even then his Eye is on them, and his Heart is with them, and they are with him. Psal. 73. 22, 23. *When I was as a beast before thee, yet nevertheless I am continually with thee.* 3. It says, his Peoples Trials cannot run a full carrier as otherways they might; but he sets bounds to them, and he will allow strength wherewith to debate with them all.

Thirdly, What are the Trials of his people wherein he doth most concern himself? I Answer, he concerns himself in all the Trials of his People, but especially these that Duty leads them to: As here when he commanded his Disciples to go to Sea. 2. He most notices and concerns himself in Trials that are above their reach, as to an Issue and out gate: as this in the Text was. 3. He notices and concerns himself in these Trials, under which his people exercise themselves and labour as they can, tho all their labour signifie but little. 4. He notices and concerns himself in all their Trials which are hard, and far above what they formerly have not met with, such as this in the Text also was.

For Application, Let the Lords People comfort them.

themſelves from this, that their Lord and Maſter notices all their Trials, in all the forementioned Reſpects, and thinks himſelf much concerned ſo to do. And ſeing it is ſo, Wicked men, and *Perſecutors*, will not get all the intents of their hearts accompliſhed upon his People, but they ſhall be ſupported under their Trials, and find Relief from them. And particularly we may learn from this, that the Trials of the Lords People in *Britain* and *Ireland* are noticed by him, and that he is much concerned in them: For he did engage them in the Work and Buſineſs for which they ſuffer. 2. The Trials they are under now are above remedie as to men, and above Trials they have been under before, and his People are toyling, as they can, under them. 3. Their Trials are accompanied with many notorious Indignities done to the King of Heaven. 4. His Name is ſingularly engaged in the thing: All Nations are looking whither our Matters will tend, having heard that we are a People covenanted with God. 5. He hath a conſiderable Stock in the Veſſel that now is at Sea toſſed with Wind and Wave: a very godly Remnant. And if his People would reſolve rather to drown and periſh together, than Sin by Complyance, it would ſpeak much good of our buſineſs. 6. Chriſts Advocation is on foot for his People who are engaged for him. He was at Prayer when his Diſciples were at Sea: And he prayed for *Peter* that his Faith might not fail.

Now his Advocation is in order to theſe things. 1. That his peoples Faith fail not, as hath been ſaid. 2. That their Sin, which brought on the Trial, and all the circumſtances of their Miſcarriages under the Trial, may be forgiven. 3. That they may not take any unlawful way for a Delivery. 4. That

4. That the Trial may be sanctified, so that it may produce its proper Fruit in them that are under it. 5. That their want of a right Spirit may not increase their Trial, or stop the Delivery, or Issue: And that the Delivery may be hastned, As it's in Zech. 1, 8, 9, 10 11, 12. *Christ is seen among the mirtle-trees in the bottome*; and he interposes for the Church in her Trial. *O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years.* O for the Faith of this, that our Advocat interposes in all our Trials; and that all of you would study to be of one Mind and comply and strike in with Christ in all the Points of his Advocation that we have hinted at, to keep up the cause of his concernment; ever chooseing Affliction rather than Sin: and study to have the right use of the Trial, and be as earnest for that as for the Out-gate, remembering alwayes for your Comfort and the establishment of your hearts, that Christ is pleading and advocating your Cause before the Throne of God, in all the forenamed Respects, and know, that God hears him always, and that he will not lie unto *David*, but will keep Covenant with him, even altho his Children transgresse it. And that's good ground of Consolation.

From their Toiling and Rowing *Observe*, That the People of God under Trials ought to be in the use of means that he hath left them, altho the use thereof signifie little for their Delivery. So the Disciples here did work against Wind and Weather, albeit to little purpose: the four or five Loaves tho it seemed in vain to set them before so many to feed them, yet Christ made use of them. For Enlargement of this, consider first,

That

That in the worſt of times, God hath left ſome means for people to uſe. 2. That the Lord by theſe ſmall means, ſometimes works great things and therefore people ſhould not be hopeleſs in the uſe of them. 3. That the Lord one way or other bleſſeth the uſe of means, how ſmal and deſpicable ſoever they be. 4. That when his People have no other ordinary mean, proper for producing ſuch and ſuch Effects, left unuſed; and they do not ſucceed, he wills them to continue in prayer, *Stand ſtill, and wait for the Salvation of God*: as when Iſrael was at the Red-Sea, and the *Egyptians* purſuing them, *Moſes* prayes and bids the People *Stand ſtill and wait for the Lords appearing*. 5. That it is ordinary for the Lord to reduce his People in their ſtraits to very ſmal means, and yet he commands to uſe them, thereby to try the Loyalty and Obedience of his People, and to teach them not to Idolize the beſt means.

Uſe. Firſt, Let it teach the Lords People in ſtraits, to look what means God hath appointed, and to be diligent in the uſe of them. 2. Do not deſpond, nor be diſcouraged when the means appear very deſpicable, ſeing the Lord uſes to bleſs the uſe of very ſmal means. 3. When no other proper mean is left, be in the uſe of prayer: For that is ſtill your duty, and will be the ground of your Peace; and let God do what ſeems good in his ſight.

The next thing in the Words is, the Delivery the Diſciples got, with the Circumſtances thereof; When they are like to be drowned within four Miles to Land about the fourth watch of the night, which is near the Morning, Love anſweth our, Chriſt comes without intreaty, to help by his Omnipotency, upon the water walking, which he

he makes like a beaten road under his Feet. But when he comes they miſtake him, and are afraid: So that their Trial the nearer to delivery it comes, it grows to a greater height. And he ſpeaks to them, and inhibits their fear, and allays it by telling them, it is he; and thus in a new ſtep of their Trial they get a new diſcovery of him. As alſo we have *Peters* ſeeking a ſingular Evidence of its being the Lord by deſiring him, to bid him come to him on the Water.

Obſerve here, That ſometimes when we think our Trials at a great enough height, Chriſt will ſcrew them up a great deal higher. The Diſciples judged that their Trial was at a great height by Wind and *Storm* and at the fourth watch of the night, and yet it pleaſed him to lengthen it and heighten it. For clearing of this Doctrine.

Conſider firſt, That the people of God ſoon thinks their Trials at a great hight. 1. Becauſe they meaſure the preſent Trials by former, not remembring the Lord intends to have them further tried, and that the later Trial ſhall be ſharper and darker as to the out-gate than the former was. 2. Becauſe they compare and meaſure their Trials with the Trials of others, who have not met with the higheſt, but the loweſt of Trials. 3. Becauſe they meaſure their Trials with their preſent felt ſtrength, not remembring that he increaſeth ſtrength, and gives out proviſion as the Trial grows. 4. Becauſe they often compare their Trial with the means left them for an out gate: not remembring that the Lord ſometimes layes aſide all means that they have their eye on, and creats new means for their delivery, 5. Becauſe they often meaſure their Trial by their own forecaſting and reſolution for it, where the Trial

ſome

sometimes swells to a greater height than they apprehend it would go, and the Trial soon coming to the hight they pitched on, they think it will go no further: thus we err not knowing the Counsel of God.

Secondly consider the Lord hath different ends in the Trial of his people, and different thoughts, which they know not, yet so as he is master of the Trials, when they are above their reach; for he intends to magnifie his Power in their weakness, and to give them singular proofs of his Love and Good will towards them, which they were not expecting, and to drive them to some things that are not soon set on foot by them.

Thirdly, Consider that as these things move him to wind up the Trials of his people to such a hight, yet it is their duty to guard against mistaking of him or his way. And for this end, do not think that it is for want of Love to the Partie tryed, or that he forgets them, as they are apt to fancie, for when they were toyling and rowing, he saw them, and was at prayer for them. Neither think it undutifulness in the Partie tryed, that heightens the Trial; for here the Disciples were at their duty, and yet thus exercised. And lastly, do not think that lesser Trials would be sufficient to humble us and lay us low, if we were left to our selves.

use first, Learn to judge of your Trials aright; for it may prevent unprofitable complaints and despondency of Spirit. 2. When you think your Trials are at the greatest hight that you can bear, yet leave room to him to winde them up higher, and mistake him not when he doth so

Observe 2. That albeit the delivery of the Lords people may be delayed, yet it sets forward and

and will come in due time. For Amplification, We ſhall ſhew firſt, that Chriſt comes in due time for the delivery of his People. 2, What way he comes, ſo as it may be ſaid he comes in due time.

For the Firſt, he comes in due time; when he comes ſeaſonably to prevent the ruine of his people. Pſal. 94. 18, *when I ſaid, my foot ſlippeth, thy mercy, O Lord, held me up.* 2. When he keeps time with their fit condition to receive a delivery: and that is, when they are deſperate of any other way, and beginning to look to God alone; then he comes, as in the 142 Pſal. 4 *v. I looked on my right hand, and there was no man to know me; all refuge failed me, then I cryed to the Lord, thou art my refuge and my portion.* 3. When he comes and prevents any ſinful courſe we were ready to ſplit on in our Trial. Pſal. 125. *The rod of the wicked ſhall not reſt on the lot of the righteous, leaſt they put forth their hand to iniquity.* 4. When the delivery is ſweeteſt, to the party tryed, it is then moſt ſeaſonable: How cheerful were the Diſciples, and how affectionatly did they receive him, when he came into the Ship.

For the 2 Conſider, ſome things appeared in the delivery, which tells he came ſeaſonably. 1. He comes when they are toyling in the uſe of means, tho they ſignified little. 2. He comes without much intreaty on their part: for all this time we hear not of their Prayers, their deliverance comes as the fruit of his Interceſſion; for he had been praying for them, and now is ſent down to deliver them, a poor party that could do little for themſelves, but were all dead men in their own eyes. 3. The delivery comes paving out a way for it ſelf through difficulties, which nothing but omnipotency ſet on work by free-love, could have done

done. Now when, they cannot come to him he makes the Travel to come to them, on these waters that do compet with them, and threaten to overflow on all hands. No difficulty can stand before his Omnipotency and Almighty power, when his peoples Case requires it to be put forth, when he has engaged them in a hazard. 4. The deliverance comes with new proofs and discoveries of Christs love to them in their Trials, and of his Soveraignity over that which was the ground of their fear: He tramples on the Sea and frees them from storms.

Use 1. Let his people take courage and set their face to the storm, for the deliverance will come, and in a good opportunity and season, in all the foresaid respects. 2. Let his People make use of any little mean he has left them, and when they have no other, wrestle with him by prayer for a little while. 3. Look for more from his compassion, Pity, and Intercession, than from your duty or from your devotion. 4. Altho difficulties be unsupportable by us, yet wait for the singular casts of his Power, as the case requires. 5. Wait for discoveries of him in all your toil and suffering; and this shall not be the least discovery of him, that he shall appear trampling on those who keep us captive, by his omnipotent Arm and power; And when he thus appears, lift up your head for your redemption draws near: And whether I be dead or living, I charge all the Godly to act faith in him as setting his foot on our Sea, when he shall begin to out-wit his Enemies, and divide them amongst themselves, and to break their purposes amongst their hands, and to Intricat them with their own work; and when he begins to confound their purposes, and to execute

cute Judgment here and there upon them; Then I say, Look upon him as setting his foot on our Sea, and expect deliverance to his Church and people.

Matth. 14. 26.

And when the Disciples saw him walking on the Sea, they were troubled, saying, it is a Spirit; and they cryed out for fear.

WE were speaking of the delivery the Disciples got from a sad Trial, and shewed that the deliverance did not appear till the *fourth watch of the night*: for sometimes the Lord is pleased to wind up the Trials of his People higher than ever they thought they could be born up under. But altho he delay a long time, yet he now he sets forward, and comes to them, for the delivery of his people comes still in due time. when Christ sets forward for their delivery, they apprehend him to be some Spirit or Devil.

Observe, That many times when the Lord sets forward for the delivery of his people, they do exceedingly mistake him. This is eminently clear in the Text; and in the Case of *Israel*, when *Moses* brought them out of *Egypt*.

And here we shall shew first, in what Cases the Lords People are ready to mistake him when he is coming to deliver them. 2. What makes them mistake him, and why they do so.

For the first, they readily mistake him, when they are under great afflictions of Spirit, and sore

broken

broken with Trials, in which they are not fit judges of what the Lord doeth or sayeth for their good: for then they are under a frame of Spirit, wherein they are ready to look on all he doth as pure wrath. This was *Israels* case in *Egypt*, they were so broken with afflictions, that they could not give ear to what *Moses* said to them, for anguish of spirit, they had so wrestled with affliction for a long time. And when a Soul hath been long and sore beaten with Evidences of anger, and compassed with the terrors of Hell, he will not readily be perswaded, that God intends his good in any thing.

2 They are ready to mistake God when they are under deep apprehentions of their guilt, for then they measure every thing by their own deserving. And as *Peter* said, *depart from me, for I am a sinful man*; so do they say, that's a good word, but it doth not belong to me. 3ly. When God moves toward their delivery in some strange unbeaten path; as here when Christ was walking on the Sea that was a strange way. And doubtless *Jonah* doubted of his delivery, when he was swallowed up by the whale.

For the second, What makes the Lords People mistake him, Answer. 1, It's natural to all Men to mistake the God of Heaven, whose ways are not like our ways. We savour of earthly things, and we take up every thing in a natural way, except we be helped of God, we can take up nothing aright that he doth. 2. We are inclined to misconstruct every thing from the prejudices and misapprehensions we have of God; so that it is not so strange that we mistake him, as that we take him up in any thing aright, forasmuch as by our natural byas we have a miserable way of imagining

ning God to be like the Creature, and make his ways like the creatures wayes. The Disciples think it cannot be a man that walketh on the sea, but some Spirit or Devil, he was a wise man that said, Is this the manner of man, O Lord? and the Lord might have answered, Indeed it's not the manner of man, *David*, there's not a man in the world would have taken you from following the Sheep, and have made you King as I did. If these prejudices and misapprehensions of God were subdued in his people, they might have much sweetness; but there's always something says within, no man would deal so with one, which is true, yet notwithstanding it's Gods way to do so, you would always remember that his way is as far above mans way, as the Heaven is above the Earth.

3. We are ready to lay down a way to God wherein to come for our delivery, and if he come not in that way, we mistake him. This was the great ground of the disciples mistake about Christ's Resurrection, they thought he should have risen, and so gloriously that all the world should presently have fallen down before him: and now say they, he hath been three dayes dead, and we have not seen him, but certain women have been at the Sepulchre, and have seen a vision. They thought to have seen him in another way, and therefore mistake him; the people of God look sometimes to see him in a temporal mercy, they expect that he should loose their outward Bonds, they look for such a mean, and he comes to them in another, as good. For Application. 1. It teaches you to leave a latitude to God, to deliver his people, from both their Spiritual and Temporal Bondage, and confine him not to this or that

mean

mean: for ordinarily he comes not that way his people would have him come, which hath been often made out in their experience, and this hath made some afraid to speak of the way they would have him come, left he should have come in another. 2. *Put a favourable construction on every thing he doth, and that will prevent your mistakes of him, and of his way of coming for your delivery, charity thinks no evil*, God loves a chearful giver, and not a churle: he loves the man that expects good of him, and his way, therefore when your trials are at a great height, and the Lord seems to be in a strange way, making you meet with strange casts of providence, speak sparingly of matters, untill you see what the result will be: for the dispensation may look ragged like at the first, which at the long run will produce great mercies to his Church.

Secondly, Observe, that sometimes when God is setting forward the deliverance of his people, he useth then to screw up their trials a degree higher than they were before. The Disciples were first afraid of the Sea, but now also of an evil spirit, to that length, that they cryed out, and yet Christ was coming for a delivery: *Israels* Tryals never grew great till *Moses* was sent to deliver them.

The Reasons of this Doctrine are these, *First*, The Lord doth this that he may decrey all means in his peoples Account, albeit called for from them, and that their eyes may be only on Him. *Israel* was broken twice before *Benjamin*, because they idolized their number and cause. 2. That he may prepare his People for the delivery: altho such be his Compassion, that he waits not on his peoples frame, God will bring something a-

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long with the delivery that will fit them more for it than seven years trouble, a little tryal in the Delivery it self will do much good, it hastens the Delivery, it may be there will be something in the Delivery that will break your heart, and humble you more than all the trouble you have met with in Body, Mind, and Estate before. 3. He thus dealeth to make way for the Adversaries cruelty, and so quickly fill up their Cup, and then he turns up their heels in the midst of their pride. *Israels* Delivery did halt in *Egypt*, to lighten the insolency of the Enemy, and to ripen them for Judgment. 4. He doth this, to make the Delivery of his people more sweet when it comes, sweeter than if it had not met with stops, and been screwed up to the height, this piece of Tryal the Disciples met with, made Christ a great deal more welcome than he would have been, if they had not apprehended him to be a Ghost. 5. He doth this, that he may keep his People in an equal Ballance at their Delivery, that so they may carry soberly under the Receit of Mercies: For His people are light-headed, therefore he will let some worthy Instruments fall when he is about to Deliver his people, that the loss of them may counterballance the Delivery. 6. He doth so perfect the Business, and debates with some Persons that are much concerned in the difficulty that befalls His people, in the particular he intended to pursue in that case, as in that Delivery *David* met with from his Son *Absalom* (altho this comparison holds not in all cases) His men kill *Absalom*, which in *Davids* account did countervalue the Delivery it self: But God was correcting the one, and avenging himself on the other.

Use. 1. If it please God to let you see your De-

livery dawning upon the mountains, then think also your difficulties are not all over. I will not say what way God may take to deliver us, but I am apprehensive whenever Deliverance shal come, there shal be multitudes of difficulties interwoven with it, so that it shal be hard to determine, whether it be a delivery or not, it will look so like the contrair, and this I have thought many a time, what if there should appear a party for God and his work in the Fields, and be broken all in pieces, and yet that same broken party contribute for the Delivery of his Church: many such things are with him, But when your Delivery begins to dawn, do not think your difficulties over, ye may meet with something in the Delivery that may be worse than all the trouble ye have yet seen, so that ye shal wish rather to be as ye were before, than to abide it. 2. I would not have the Lords people think that their Delivery will wait on their Frame of spirit for it: There may be something in the Delivery will give you a Frame. I think there shal be something that shal humble his people in *Britain* and *Ireland*, more than any thing they have yet met with, God may do that in a Night or a Day, that will put you more to your Prayers, than all ye have formerly met with. 3. I would not have you think the Delivery will not come till all the means be laid by, no, ye may be mistaken in that, and for the Instruments ye are afraid ye idollize, feer not that, for in the Delivery God shal make you quit of them, which shal accress to your Tryal. If then there be any of you who have the Faith of an out-gate, lay your account, and prepare to meet with greater difficulties, than ye have met with formerly, and that even in the dawning of the Delivery. The

Disciples

Disciples were afraid when they saw Christ judging him to be an evil Spirit; yet he came and took a proof of *Peters* Faith, and gave one of his own sufficiency to help.

Observe Thirdly, That the People of God are very subject to slavish fear, when they meet with new difficulties: For they take sooner with their sin than any other people, and the Conscience of sin awakens fear. I shal speak *First* of this fear whence it arises. 2*ly*. Why they are so subject to it. 3*ly*. Of the prejudice they have by it. and 4*ly*. Of the cure of it.

For the *First*, *This slavish fear the People of God are troubled with*. arises from their misbelief of what God hath said concerning them, or els they forget it 2. It flowes from their putting and fixing the worst Construction on his Providence. And 3. It flowes from despondency of spirit and heartlesnes, which weakens their hands in the use of lawful means for bearing their trials, and being active for an out-gate, they grow indifferent as to these, thinking the use of means will do them no good: so their faith and hope goes to ruine: and there follows on this some inclination to use unlawful means for an out-gate, and tho they follow it not, yet the heart is kindly laid out for such a temptation, and ordinarily complaints are the fruits of slavish fear. So it stands in an atheistical putting the creature in the channel of independency from God, as if the creature could come and go of its own accord, without commission from him, Isa. 51. 3. *It is God that comforteth*: They had forgot the Soveraignity of God, and thought that men might do with them what they pleased without God, and when it's so with you an hundred

to one, If ye haſten not to be out from under the trial by ſome unlawfull way.

For the *Reaſons* of this, why the People of God are ſo ſubject to this Fear, The *Firſt*, is their great Ignorance of God's intereſt in his People: this is a main cauſe of all ſlaviſh *fear*. Iſa. 51. 12, 13. *Thou haſt feared every day, and haſt forgotten me, elſe thou would not be afraid of a man that ſhall die.* We take up our ſelves as ſtanding alone, and then we fear when no fear is; *not conſidering that God is in the congregation of the righteous*: it's true the Enemies fear, becauſe of God's being among his own People, but ſome take it for his Peoples fearing, though God was among them. 2. There is the unbelief of what God hath ſaid for the encouragement of his People. 3. Growing Atheiſm, our apprehending God to be like the creature, and the creature to be like God, as if God could not work what he would without the creature, and as if the creature could what it would without God; we put God above the creature in ſome things, and the creature above God in other things. A 4*th Fourth Reaſon* is, becauſe the People of the Lord yield too ſoon to fear, and think that in no caſe they yield to it without reaſon. But ye would oppoſe and ſhut out ſlaviſh fear as it falls on you, for the hearkening to it makes it prevail and weakens you, which is the next thing. *viz.*

The prejudice that ſlaviſh fear brings with it: *Firſt*, *It* weakens the hands of the Lords *People* in all duties; when they begin to fear out of meaſure, they grow indifferent whether they do duty or not; for no man will continue at his duty, when his faith fails; and as ſlaviſh fear prevails, faith fails: or if he go about duty, it is but by

ratt, as the *Papists* do when they say their *Pater Noster*, and tell over their beeds. A *second prejudice* is, soul discouragement: nothing can comfort his People when this fear prevails. A *Third* is, their discomposing their countenance to the shame of Religion, whenever it gets the upper-hand, it makes them look as if they served *a hard Master*, who puts them to labour hard, and allows no charges. A *Fourth* is, it disobliges God to work for their out-gate and delivery, as it is said, *he could not do many mighty works among such people, because of their unbelief.* And 5. It puts them in an uncapacity for understanding their own mercy, we read of *Israel* in *Egypt*, that they could not listen to understand what *Moses* said to them, nay, duty is then a burthen to them, and it's easier for them to bear the stone-barrow, than to go about duties that may tend to their out-gate. *6ly.* Whatever God may do in Soveraignty and Mercy, the man under slavish fear hath not a promise in all the Bible to look to, that God will help him in such a case. Jam. 1. 7. *let not that man think to obtain any thing of the Lord*, because he asks not in faith.

For the 4*th* thing which is the cure of this evil, *First*, Christs coming to the Disciples cures their Fears. It's Christs approaching in Favour to the man that's under slavish fear, which will cure him; there is none of the People of God, but bring Christ and them together, he will heal all their fears, and silence all their disputes. It is I, be not afraid, allayes all. 2. But as he speaks friendly, so he adds his Authority, rebuking their slavish fear, although they had ground to be quiet, yet they cannot till he say, It is I, be not afraid: and yet this does it not to all of them, there are

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ſome will have a ſpecial confirmation of it, and *Peter* ſtops out before the reſt. If it be thou, bid me come to thee upon the water, or elſe I will not believe, but he ſhal not brag much of it ere all be done. It may be your doubts grow greater before the end of your days, but pray Chriſt to command the Devil of ſlaviſh fear to ſift, However it's Chriſt coming that muſt compleatly allay all your fears, and no other thing will do it.

Uſe. Let all Gods people know, ſuch an evil as ſlaviſh fear will attend them, as their difficulties are renewed; and if ye be guarded againſt it, as knowing the prejudice of it, encourage your ſelves againſt it when your fears grow in a dark and cloudy day; and to prevent it, conſider the Intereſt God hath in his People, how they are ſet as a ſeal on his heart, and engraven on the palms of his hands; and the Lord hath ſaid, who touches them, toucheth the apple of his eye; do we believe this? they that trouble the People of God, they do as ill as if they took God on the face 2. Believe alſo, whatever God does, or ſuffers men to do, *all will work together for the good of his People*, this is common in every bodies mouth, but it is the leaſt believed truth in all the Bible. And tho ye queſtion not the truth of the promiſe, ye ſtand at the application; put your ſelves to it therefore in this inſtance, if ye can believe and acquieſce on it in your hearts, that all the diſtreſſes and afflictions the People of God in *Brittain* and *Ireland* are under, ſhal work together for their good; and if it be ſo, as no doubt it ſhal, why are not ye comforted of it?

3. Believe this alſo, that there is nothing befalls the People of God but by his Providence, altho there be many things they meet with, not

approven

approven by him, yet they meet with nothing but what he has a hand in, either by an *active or permissive Providence*; Let that be another ground of quietness, especially he will bring about Glory to himself, and good to you. That the Ministers in *Brittain* and *Ireland* are put from their Churches and houses, and banish'd out of the countrey, or confined to some remote places, is by his providence, and shal work together for their good, and yours also; and since it is so, ought ye not to be silent.

4. Know and believe there is nothing but God and an evil conscience ye need to fear: As a man in *Ireland* said to a *Bishop*, when he threatned to imprison him, *I know no such prison as an evil conscience; and if ye resolve to fear nothing but the great God of Heaven and an evil conscience, ye need not to fear man, nor any other thing; for the fear of these will eat out and quiet all other fears.*

FINIS.